

DISCRIPTION
OF WHAT GOD
hath Predestinated

Concerning

MAN,

{ CREATION,

In his { TRANSGRESSION, &

{ REGENERATION.

As also an Answer to John Robinson
touching Baptisme.

I. THESS. 5. 21.

Try all things, keep that which is good.

ACT. 17. 11.

These were more noble men, &c. which searched the
Scriptures daily, whether those things were so.

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objections : & proved, that the baptizing of Infants is not warranted by Gods worde ; besides all which I have not long since, seene a Booke translated out of Dutch and Printed in English, proving that this invention of Infants baptisme, was brought in, and Decreed by diners Emperors, Popes, and Counsels ; so that I am euery way satisfied in this ; onely Iohn Robinson Preacher to the English at Leyden, hath Printed halfe a sheet of paper ; who laboureth to proue, that none may baptise but Pastors or Elders of a Church (for other Officers to baptise I conceiue not that he meaneth) and consequently, that you and all your companies in England, wanting Pastors, are unbaptised.

To Iohn Robinson.

Odeg. In this thing we are iustly called vpon, and therefore I shall manifest, that any Disciple of CHRIST, that hath receiued power and commaundment from God to Preach and conuert, though no Pastor, may also by the same power & commaundment baptise, which I will first proue by the Scriptures, and then answer this objections perticularly.

But first I will lay down a maine foundation, which being sufficiently proued, the euident truth shall plainly appear : and this it is ; That the members and Churches of *Christ*, are so made ; both by *Faith* and *Baptisme*, and not by the one only, which being true ; it will follow, that neither the Church & members of *Rome*, are members and Church of *Christ*, because

Faith

Faith is neither required nor performed there-
to; nor yet any profession of people, that sepe-
rate from *Rome* as from no Church of *Christ*,
retayning *Romes* Baptisme, and building new
Churches without Baptisme.

That the members and Churches of *Christ*,
are so made by Faith and Baptisme, even by
both, it is proued in *Rom.* II. 20. &c. where
th' Apostle sheweth, That the Church at *Rome*,
the *Gentiles*, were grafted into *Christ*, the head
of the body by Faith. And *Rom.* 6. 3. &c. they
were grafted into *Christ* and his death by Bap-
tisme, according to *Christs* commandement in
his Cômmission. *Goe make to Disciples all Na-*
tions, baptising them into the name of the Fa-
ther, &c. And *Christ* promisseth his presence
vnto two or 3. so gathered into his name*: so
that to be gathered into the name of *CHRIST*,
by being made Disciples and baptised, is, to be
made members of his body (which is his
Church) of his Flesh, and of his bone: plainly
confirmed*, wee are all by one Spirit, baptised
into one body: as also, except a man be borne
of water and the Spirit, hee cannot enter into
the Kingdome of God*. Thus *Christ* made
Disciples*, wee must be the sonnes of God by
Faith, and put on *Christ* by Baptisme*. Our en-
trance into the holy place is, to drawe neare
with a true heart in assurance of Faith, sprinck-
led in our hearts from an euill conscience, and
washed in our bodies with pure water, &c. and
wee

* Mat.
19.
* Mat.

* 1. Co
13.

* Ioh.
* Ioh.
&c.
* Gal
27.

10. wee are made partakers of *Christ*, by hauing
the beginnings*, which beginnings are *Repentance*,
Faith, and *Baptisme**, other beginnings,
or foundation can no man lay*.

3.11 Thus was the members and Church of *Ierusalem* made, which was y first Church of *Christ*.
1. The 120. euen by *Iohns* Doctrine, which was
Faith, and *Baptisme* into the name of *Iesus**,
and thus were the 3000. added, by gladly receiving the Word and being Baptised*. Thus
were the Churches of *Samaritis* made*, the
Church at *Philippi*, at *Corinth*, in *Galatia**, *Collossa*,
and as the Gospell came to these Churches, so came it ynto all the world, *Col. 1. 6.*
The manifestation of Faith and *Baptisme*, hark
Christ ioyned together, and what is mortall
man that he should seperate them*? This is the
doore into his Kingdome, by which if any man
enter, hee shall goe in & out and finde pasture,
and whosoener climbeth vp another way, they
are Theeues and robbers. This is the word of
the Lord, & it endureth for euer*; and it must
be kept without spot vntill *Christs* appearing*,
and cursed are they that teach otherwise*.

9 This being thus declared, it followeth that
the Church of *Rome* at this day, and for diuers
hundred yeares, not being made by Baptising
belecuers, but by washing fleshly Infants vpon
confession of suerties for them; therefore
they haue not *Christ*, but are in Gods accompt,
as the worst *Pagans*, *Egyptians*, *Sodomites*, *Babilonians*,

Babylonians, Gentiles, a habitation of Devils^a, a ^a *Keue*
holde of all foule Spirits, and a cage of euery^a
vncleane and hatefull bird, as also all that se-
perate from her doe confesse.

From whence I reason.

If such as came from Gods own people, the
Jewes, must enter into the Church by manife-
station of Repentance, Faith, and Baptisme, as-
well as the *Gentiles*, for there was but one en-
trance for them both^a, then much more such
as come from *Egyptians, Sodomites, Babilonians*,
yea from a habitation of Devils, &c. must ma-
nifest Repentance, beliese, and be Baptised, and
so enter into *Christs Church*; but the former is
true, as all the afore named Scriptures proue;
therefore the latter much more must follow;
in that if any should haue had priuiledge this
way, Gods people the *Jewes*, should.

That such is and was the estate of *Rome*
and *England* when *Iohn Robinson* and his
company left it, olde *Brownisme* freely confes-
seth, yea he himselfe acknowledgeth^a, that
the Lord neuer made Couenant with *Rome*
nor *England*, and not onely *Brownists*, but *Cal-*
uinists, Church of *England* and others, apply
all these thinges before named against *Rome*;
yet being loath to cast her downe to the
ground, euen all of them retaine & maintaine
the *Babilonish, Egyptian & Sodomitish* washing
of this habitation of Devils, for the outward
badge of their Christianity, wherein they take
the

the chiefe Corner Stone of *Babylon* for foundation, contrary to the expresse commaund of the Lord *; and besides, they take an other course in the building of their Spirituall Temple, then Gods people tooke in the rebuilding of the materiall Temple, who made all things according to the first patterne; and so take counsell (in their new buildings) but not of the Lord, therefore shall they bee destroyed, and are in Gods account, so farre from being true Churches, that they are Synagogues of Sathan.

But *Christs* sheepe will heare his voyce, and follow him, calling them *Goe out of her, Goe out of her**, & harken to the Angell flying through the mid'st of Heauen*, hauing an euerlasting Gospell, not a new Gospell, they that bring a new Gospell, are to be held accursed*; the old Gospell of *I E S V S C H R I S T*, is to saue, all such as beleue and are Baptised*. Thus doe *Christs* follow him in what he hath commanded, and so become a habitation of *God* by the Spirit*, and water, which Church *Christ* sanctifieth by the washing of water through the Word*.

All which I haue shewed to this end, to make plaine, that if *Iohn Rob:* and others did walke in the path of the Lord, as they follow the vision of their owne hearts, they should be constraigned, to practise that in the building of the Church of *Christ*, which they disaproue in vs, that is: That when they seperated from that

habita

habitation of Devils, (*Rome*) and were to combine themselves together to be a Church, some one must Baptise, not being yet Pastor or Elder; For there must be a Flocke, before a Shepherd, as were all the Churches of the Primitive time, and as was *Io. Rob.* flocke before they made him their Shepherd.

And one thing more I would demaund of him, seeing he hath cast away his *Popish* Priesthood, and yet retaineth his *Popish* washing for his Christianity, (for other christianity hath he none, in that by Baptisme, men put on either a true, or false *Christ*.) Why he could not as well haue repented of the evils of his Ordination, and yet retaineth that ordination still, as repent of his Baptisme, and yet keepe it? In his Baptisme, hee confesseth there was neither fit party to be Baptised, right party to Baptise, nor true fellowship to bee Baptised into; but onely washing with water with the wordes vsed in *Christs* Baptisme: So I say was therein his ordination, imposition of handes, with fasting and Prayer; If he say there was no right party to be ordayned, true parties to ordayne, nor true communion to be ordayned in; (which is all he can say) so much saith himselfe of his Baptisme: and therefore his own wordes, are * *Man* a sword to kill and confound himselfe, where pag-7- he saith of his ministerie and all that receiue it from *Rome* and *England*, thus: And for the Minister repenting of what hee hath done at his admissi-

admission, it may well be called a supposition of an impossibilitie and contradiction, he cannot repent of his sinne, which is his receiuing authoritie from the *B.* to Preach, but he must forsake and renounce the same authoritie as he receiued it, which if he doe in deed & truth, hee ceaseth to be a Minister, &c. these are his wordes. Now who, (being free from preiudice) doth not see, that these wordes may bee taken vp against his Baptisme: He cannot repent of his sin which is his retained Baptisme receiued from a habitation of Devils; but hee must forsake and renounce the same Baptisme, as he receiued it; which if hee doe in deed and truth, he ceaseth to be baptised, as he ceaseth to be ordained. Further hee saith*. the very obtaining & receiuing of the Bishops license, is a reall acknowledgement, that the Bishops hath a lawfull power to graunt it, &c. So say I his very obtaining, retaining and iustifying of that Idol Baptisme of *Rome*, is a reall acknowledgement, that the Church of *Rome* hath a lawfull power to Baptise; which hauing, then how can it be denyed, but that *Rome* and *England* is Gods Church and people, which *Iohn Rob:* and all his followers deny. And further he saith*. Take away the Bishops authority, and how can the Ministers remaine? take away the Co-relatiue, and the relation ceaseth: So say I, seeing he taketh away from *Rome* and *England*, power to be either true Church, or to
have

haue true Ministers, how can the Baptisme re-
maine? seeing he taketh away the Co-relatiue
why doth not the relation cease? I may say of
his Popish Baptisme, as he saith* of the Popish * *Man*
Jurisdiction. In vaine doth hee apply his indu- 16.
stry & Art in the washing of this Blackmoore.

But now I proue, that a seruant of *Christ*, not
being yet in the office of Pastor or Elder, may
baptise, thus: Whatsoever is written aforetime
is written for our teaching*: but it is written * *Rom.*
aforetime that Disciples of *Christ*, though yet
no Pastors, did Baptise: therefore we are taught
being Disciples of *Christ*, although yet no Pa-
stors, to Baptise when iust occasion is giuen.

1. To proue that Disciples of *Christ* not be-
ing Pastors did Baptise, I produce *Iohn Baptist*
example, who was no Pastor and yet Baptised
such as entertained his counsell; If any object
hee was a *Prophet* and more then a *Prophet*, let
such know, that the least in the Kingdome of
God is greater then he: which being true, it fol-
loweth; that he which hath *Iohns* Doctrine, by
the power whereof he conuerteth, and also is
greater then *Iohn*, he may Baptise by *Iohns* ex-
ample which is written for his instruction; but
euery Saint of *God* now hauing *Iohns* doctrine,
by the power of which hee conuerteth is grea-
ter then *Iohn*: and so may Baptise, by his ex-
ample which is written for his instruction.

2. The Disciples of *Christ*, though no Pastors: * *Ioh*
did Baptise, which is writtē for our instructiō: &c.

17. So did *Ananias* a Disciple, not a Pastor.

19. 3. *Christ* commandeth euery Disciple to the end of the world; to go teach, make Disciples (according to his best abilitie) and such as are made Disciples to Baptise them, and he will alwaies be with them; who soeuer therfore may make a Disciple, he may Baptise by *Christs* commandement, hee hath coupled them together, and let no man seperate them, from the beginning it was so; till *Antechrist* forbade it, *Rome* and *England* forbidding all that haue not their Ordination frō them, either to Preach, to conuert, or to Baptise: and some of the *Brownists* acknowledgning it lawfull for any Disciple, to Preach & conuert, but not Baptise: though others of them* holde; that Disciples of *Christ* though not in office of Pastor or Elder may conuert and Baptise also, vpon which they haue bene at deadly jarres these many yeares.

20. If any obj^t; this Commission and cōmandement, was giuen to the persons of the Apostles oniy; I answer: It is not true, as appeareth by the words: *The cōmission* is giuen to such as whose persons remaine vnto the end of the world*, namely the succeders of the Apostles in their Doctrine frō time to time, with whom *Christ* promiseth to be present alwaies, euen to the end. The Apostles haue left their power and Doctrine wholly behind them, nothing is dead but their persons; and therefore the Doctrine of *Paul*, being now in the person of a belecuer;

beleeuer; the Cōmandement is written for his instruction, bidding him go Preach the *Gospel* to euery creature, & to all Nations (according as *God* enableth him, for he requireth not what we haue not) Baptising them: this commandment is now as powerful in the person of a beleeuer as euer it was. If it be affirmed that the Pastors or Elders now be the onely successors of the Apostles for the performing of this Cōmandement, *Goe Preach and Baptise*. I say it is a meere fiction, there is not the least shew in all the Testament of *Iesus Christ*, that Baptising is peculiar onely to Pastors, which might satisfie any man of reason; neither can it bee proued, that euer ordinary Pastor did Baptise. And it is most plaine, conuerting and Baptising is no part of the Pastors office: his office is, to feed, to watch, to ouersee, the flocke of *Christ* already the Church: his charge is to take heede to the flocke, and to feed the Church*, and to defend them in the truth against all gainsayers*: further then which, no charge is laid vpon him by vertue of his office: That hee may Preach, conuert and Baptise, I deny: not, as another disciple may; but not, that either it is required, or he doth performe it by vertue of his office; no prooffe for that imaginatiō can be shewed: and therefore it remaineth firme & stable; euery Disciple that hath abilitie is authorized, yea commanded to Preach, conuert & Baptise, as well, and asmuch (if not more) then a Pastor.

*A. 2.

*Tit. 1.

4. As *Christ* saith, They haue *Moses* and the
16. *Prophets*; so euery beleeuers hath *Christ* and his
Apostles, commaunding him to couer to
r.14.1 Preach*, & to call all to come*, and when they
el.22. come to Baptise them: Heare is the King and
Lawgiuer; the Citty *Ierusalem*, the new Testa-
ment; with her gates open; and the Spirit of
God bidding all come freely, and all the Faith-
et.2.5. full made Kings and Priests vnto God*; what
l.1.6. should let that they may not Baptise till they
haue Officers, or when their officers are sicke,
dye, are in Prison or the like? Doth their pow-
er then cease to Baptise any? and so to receiue
them into the Church: The primitiue Chur-
ches neuer knew this, who all were gathered
by Faith and Baptisme, and who were without
14.21 Pastors a good while* (for a young Disciple
may not be a Pastor*) and they increased and
3.6 grew, being left of the Apostles for a season,
who after their long Iourneys to other places
came to them againe, and taught them the or-
der of hauing Pastors in euery Church.

Now I come to *Io. Rob.* grounds & proofes as
he calleth them, wherby he laboreth to proue
that all y haue bene Baptised by any but a Pa-
stor are vn Baptised; And this he saith, he can doe
by our owne grounds compared with our practise.

1 We say Baptisme vnlawfully administred
is no Bapt. of *Christ*. 2. Wce also affirme
that he who by administering his gift conuerts
another, may also Baptise him, and that with-
out

out any other speciall calling thereto.

Against which, *John Rob.* layeth downe as a foundation of his proofes 2. speciall rules: *viz.*

1 That there is no lawfull Baptisme, but by him that hath a lawfull calling to Baptise, his warrant he seemes to haue*. 2. His second rule is; that onely he hath an ordinary lawfull calling to Baptise, who is called thereto by the Church, to which hee sets no Scripture. * 17
11.
Heb.

His inference is: That all those, and consequently wee, not being Baptised by any so called, but by those they conceiue conuerted them, by their gift, are vnlawfully Baptised, and so vn Baptised persons.

Now to answer both these, the first needs little; for we affirme with him, that there is no lawfull baptisme, but by him that hath a lawfull calling to Baptise, &c. From whence mark what followeth against himselfe: that is vnlawfull Baptisme, that is administred by him that is not lawfully called to Baptise: But *Jo. Rob.* was baptised by one not lawfully called thereto as himselfe confesseth*. Therefore that baptism hee retaineth and pleades for, by his owne ground is vnlawfull Baptisme. *Tons* in smiting vs he woundeth himselfe. * 7.
per.
&c.

To the 2. Rule he hath annexed 6. proofes: but first to answer the rule, & after the proofes in particuler. The rule together with his inference is also fully against himselfe; for if onely hee that hath an ordinary lawfull calling

from a Church must Baptize, and they that are baptised by any not so called are vn baptised persons, then himselfe and his followers being Baptised by those that both wanted a true Church to call them, and also an ordinary lawfull calling to baptise, as himselfe confesseth, is both vnlawfully baptised, and so vn baptised persons by his owne ground; thus is the wise catched in his owne craftines.

Againe in all his 6 proofes, there is not one Scripture confirmes his rule; his rule is: *That onely hee hath an ordinary lawfull calling to Baptise, who is called thereto by the Church*, but none of those produced by him, were called thereto by any Church to baptise, therefore serues not his purpose. Besides, *they were none of them Pastors of any particuler Church*, which is the thing hee must proue or nothing. And for vs who he intends his rule & Inference against, wee haue and shall through the strength of *Christ* clearly shew to euery reasonable man, either his grosse ignorance, or his willing subtilty, & our owne innocency that wee all are both lawfully Baptised & baptised persons according to the will of God. And for an extraordinary calling wee challenge none, but content our selues with what the *Word* affords vnto vs, and that which it warrants not, is extraordinary; which is doctrines of *Io. Rob.* of private communion with the publique members of the Deuill and such other his extraordinary stufte.

These

nabas and Paul himselfe : And for his question,
if two or three be instruments in converting one,
who shall baptise them ? I answered, euen any one
of whom they shall agree, or any other Disci-
ple present, that was no instrument in his con-
uersion : for we doe not say, that hee that con-
uerts must baptise, but may baptise. Christ con-
uerted many, yet baptised none, but left that to
his followers : Paul conuerted all the Corinthians,
yet baptised few, other Disciples baptised : his
chiefe worke was conuersion. And whereas hee
saith by this ground a woman may baptise :
we say, women may neither teach nor baptise
in the Church, though it consist but of two or
three, as Christ saith sometimes it doth. But
out of the Church, where men Disciples are
wanting, wee doe affirme that women haue
been and may be worthy instruments for con-
uersion of others, but where men Disciples
are present, the woman must not vsurpe autho-
ritie over the man, but must learne in silence. And
I desire it may be obserued, that this which
Ioh. Rob. so much contradicteth in vs, he hath
laboured much in himselfe formerly, vsing
many reasons and perswasions, to proue, that
they that haue the word, and may vse it ; haue
power also, to vse what the word teacheth,
and bringeth diuers humane testimonies to
accord with him. First, Perkins ypon the Gal.
writing, that priuate men (as he calleth them)
may ordaine Ministers : and his reason is
(which

* Iustif
sep. pa

(which *John Rob.* giueth much probation of) *Where* God giues the word, there hee giues the power also: Also hee bringeth *Peter Martyr*, to proue, that at the first plantation of Churches, where men want, women may Baptise. His wordes are, *Touching the Ecclesiasticall Ministry* wee haue signified before, that it may not bee committed to Women, and they are not fit for it. But now we adde, that, in the planting of Churches a new, when Men want which should Preach the Gospell, a Woman may performe that, at the first; but so as when shee hath taught any company, that some one man of the Faithfull bee ordayned, which may afterwards minister the Sacraments, teach, &c. This *Io. Rob.* approueth of; & yet for want of other matter maketh objections now, against *Peter Martyr*, himselfe, and vs.

Thus his 6. which he calls proofes, but may fitlyer bee called Cauillations, are answered. Now he preteadeth to answer, one of our objections, as hee saith: And this it is; Hee that may doe the greater may doe the lesse; but men by vertue of their gift, without other calling may Teach which is the greater; therefore and Baptise also which is the lesse.

But here I must say, he wrongeth vs, we doe not say, hauing no calling, but wee say, a Disciple hauing a gift, and not being in the Office of a Pastor, &c. may teach, by vertue of *Christ*s commandement, & the Disciples example which is calling sufficient; and so doing the greater which

which is to *Preach*, he may doe the lesse which is to *Baptise*; by the gift and commandement, which is as well for the one as th'other: that he may doe both, I haue shewed; that *Baptisme* is inferiour to teaching, *Christs* example & *Pauls* formerly spoken of declareth: That hee that doth the greater may do the lesse, I proue thus. Our Lord *Christ* rebuking the hypocrisie of the *Iewes**, *Who thought it lawfull to swear by* **Mat*
the Temple, but not by the golde on the Temple: to swear by the Altar, but not by the offering on the Altar, saith Hypocrites, Whether is greater the Golde, or the Temple that sanctifies the golde? the Offering or the Altar that sanctifieth the offering? Wherein he plainly proueth, that either, it was not lawfull for them to swear by the Golde, and the offering, or else it was lawful for them to swear by the Temple and the Altar; for if it were lawfull to swear by the greater, much more was it lawfull to swear by y^e lesser: And hereby he proued them dissemblers, in making a shew of a reuerent respect of some of Gods ordinances and that the lesser, and not of others, and that the greater. *That this is our Saviours meaning I thinke none will deny.*

So may I iustly rebuke (by this example) the hypocrisie of such, as say it is lawfull for Disciples though not in Office, to *Preach* and conuert, but not to baptise: vnto whom I may say, *Hypocrites, whether is greater the Water and wa-
shing, or the Word that sanctifieth it?* If it bee
lawfull

lawful to meddle with the greater much more
is it lawfull to meddle with the lesse: and here-
by you doe but dissemble, in making a shew of
more respect of Baptising which is the lesser:
thē you do of Preaching which is the greater.
You must either with *Rome & England* forbid
all, (not in office) to Preach which is the grea-
ter, or else yeeld to the truth, and confesse that
one not in Office may baptise which is y^e lesse:
for *Christ* hath coupled them together and let
none dis-ioyne them. I will now add for con-
clusion of this, what *Iohn Rob.* hath himselfe
formerly writtē, First^e thus. *If the Church with-
out Officers may Elect, it may also ordaine. If it
have the power of the one, and that the greater, it
hath also for the other which is the lesse. And again
thus, Every Church hath right to the Word, Sa-
craments & prayer within it selfe, which are grea-
ter, and therefore to Excommunication which is les-
ser then they; in which himselfe affirmeth; that
they who may do the greater, may do the lesse.*

But now for answer to himselfe and vs, hee
hath onely produced, First, a collection from
the Scripture. 2. A simily of his owne devi-
sing: his collection is, *Hee that may doe the
greater may not doe the lesse.* For (saith he) Prea-
ching in the olde Testament some might doe,
yet those persons might not carry the Dung of
the Sacrifices out of the Temple, nor the ashes
fro vnder the Altar, but quoteth no Scripture:
his meaning I take it is this: *That although the
Prophets*

Prophets might teach, being not of the Tribe of
Leui the Priest, yet none might meddle with the
meanest seruice of the Tabernacle but the Priests
and Levites; which being true; what doth this
make against what I herein affirme? euen no-
thing; because, 1. The Priests were appointed
onely to this seruice: and all others expressly
forbidden, but no such thing is in this: for nei-
ther is Baptising appointed to the Pastors one-
ly; neither are any other Disciples in any mea-
sure forbidden it, but the contrary as before
hath beene proued. 2. If the Priests might
meddle with all the seruices of that olde Ta-
bernacle, then may all the Saints (onely Women
that are in some thinges forbidden) meddle
with all the seruices of the new Temple & Ta-
bernacle, forasmuch as they are all Priests vnto
God. 3. Conuerting and baptising cannot be*
called a seruice of y^e Temple, but rather a hew-
ing of stones in the mountaine, & laying them
into the Temple, or adding them to the Tem-
ple, the which euery Israelite might doe, and that*
was not tyed to the Priests onely: Euen so e-
uery beleeuer who is a Jew within may not onely
hew spirituall stones in the world; but may al-
so lay them in the Temple, that being no part
of the Pastors office, which againe and againe
I confidently affirme, there being not the least
new for the same in the Testament of Iesus
Christ, where onely the Pastors Office and
seruice is declared.

1. Pet. 2
 Reuel.

Ezra. 1
 &c.

Again

Againe, for his kinly there is nothing in it:
for 1. They to whom the King hath given Co-
mission, to declare his gracious pardon to the
rebels, to them hath hee giuen power also to
baptise them as before. 2. I deny Baptisme
with water to be the seale of this pardon. *Iohn*
Rob. hath often bene willed to proue it a seale :
L. 1. 13 which yet he neuer hath done, *The seale of this*
O. pardon is the holy Spirit of Promise*, which is, the
L. 1. 22 worke of God*: It is neither in the power of the
L. 27. Pastor, nor any Disciple to set this too: they
are but Ministers or instruments, whereby God
doth conuey it into the hearts of the faithfull.

*And thus I haue answered euery particuler,
hoping that euery childe of wisdom: will Iudge the
Answer sary fully confuted, and the truth confirmed.*

The rest of the Principles, there is not much con-
trouerſie about, especially of the Resurrection
of the Dead and Eternall Judgement; and there-
fore will wee heere cease at this time, praying
that for this our trauell, we may gaine but this;
A serious consideration of what is written: and
if any defects bee either in Printing or binding,
(both which vnto vs are difficult) wee pray the
one may bee passed ouer; and th'other may be
amended.

The End.

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